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THE CONVERTED CATHOLIC MAGAZINE

Editor: Walter M. Montañó

Vol. 15 October, 1954 No. 8

Converted Priests on the staff of Christ's Mission

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IN TIME OF TROUBLE

Who has escaped trouble? We must all stoop down and drink out of the bitter lake. The moss has no time to grow on the buckets that come up out of the heart's well, dripping with tears. Great trials are upon our track as certain as hound pack on the scent of deer. From our hearts in every direction there are a thousand chords reaching out binding us to loved ones, and ever and anon some of these tendrils snap. The winds that cross the sea of life are not all abast. The clouds that cross our sky are not feathery and afar, straying like flocks of sheep on heavenly pastures; but wrathful and sombre, and gleaming with terror, they wrap the mountains in fire, and come down baying with their thunders through every gorge. The richest fruits of blessing have a prickly shell. Life here is not lying at anchor; it is weathering a gale. Trouble has wrinkled your brow, and it has frosted your head. Falling in this battle of life, is there no angel of mercy to bind our wounds? Hath God made this world with so many things to hurt and none to heal?

Blessed be GOD that in the Gospel we find the antidote! Christ has bottled an ocean of tears. How many thorns He hath plucked out of human agony! Oh! He knows too well what it is to carry a cross, not to help us carry ours. He knows too well what it is to climb the mountain, not to help us up the steep.

T. De WITT TALMAGE

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EDITOR'S MAILBAG



New Birth Real Answer

Please send this special witnessing packet to a friend of mine whose daughter is turning toward Catholicism. This girl is interested in a Catholic boy who wanted to become a priest but is very devout toward the cause. This mother was in tears when she told me all about her problem said she knew nothing of Catholicism. I tried to tell her something but I think it would be better for her to read it for herself from a reliable source.

I would like her to get a sample copy of this April issue of *THE CONVERTED CATHOLIC MAGAZINE*. This woman seemed to be open minded so shocked to hear of the designs of Catholicism, my heart truly went out to her. I also tried to tell her that a born again experience was the real answer to her problem.

Your magazine is so good with sound fundamental articles I am sure it is the answer to her problem if she will take it. She said she did not want to be antagonistic or anti-Catholic. Some people do not realize that the Catholic is anti-Christian or anti-God.

Mrs. O.B., New England, N. Dak.

"Go Ye"

My daily contact and observation of Roman Catholic families leave me no choice but to conclude that they are completely in the dark concerning the life and teachings of Jesus Christ.

It is my daily prayer that those of us who are so fortunate as to have been born free in spirit will grow in wisdom and Christian compassion to better enable us (laymen and women) to lead them away from their pagan enslavement.

Mrs. J.D.P., Roslyn, Pa.

Warm Thanks

Please use this offering in the fund most needful. There is no part of your work more important than another so you will know better than I where God can use it most at the moment.

Since I can't express in words how I enjoy your magazine and how thankful I am that God has an instrument like your work to reach those who have clouded eyes spiritually, I can only say God bless each and every one, whether they are full time Christ Mission workers, prayer warriors, or those who share God's material riches with you and it will be wonderful to meet you all some day in Glory.

C.E.J., Lancaster, Pa.

Watch Your Children

Your March issue is superb, full of timely articles. May the Lord give you more power and ability to spread His gospel.

My boy who is at college likes *THE CONVERTED CATHOLIC* and I believe is doing some good with these magazines. He was about to marry a Catholic girl, but our prayers were answered and now he realizes what a mistake he would have made.

His girl and he went to a priest to arrange for the marriage. The priest, taking his time, lighting a cigarette, said: "Well, the only thing for you to do is to sign this paper." He wasn't satisfied and also disgusted with the priest smoking. The boy had never seen his Protestant preacher at home smoking. This all took place in Ohio. Also, on a visit to his girl's home, the mother offered a cocktail and said the priest sent out small bottles of whiskey to his parishioners (they were sample bottles).

Mrs. B.H.R., Pinos Altos, N. Mex.

Complacent Protestants

Three Cheers! for your 'Open Letter to *LIFE Magazine*.' That was a very good answer. I heartily agree with you on every word. People act as though no one else can do any good or anything as pure as the Catholics. The Protestant people as a rule do not broadcast their good deeds that's why so many people are fooled into thinking that only Catholics do any charity work. Protestants are too complacent.

Mrs. J.A.F., Fleetwood, Pa.

Bride of Christ

This magazine is a marvel of knowledge and information in more ways than one. Truly it is great and wonderful to know that there are real Born Again Catholics, yes as a Lutheran, termed a Protestant, I also accepted the Lord as my saviour 20 years ago, I too am a real Catholic and am a fellow member with you in the Church Universal, the one and only true Catholic Church.

K.A.M., Seattle 4, Wash

Which School?

I first subscribed for your magazine in 1948. I have enjoyed reading it so much. My friend was about to enter her little boy in Catholic School. I gave her some of the copies of the *CONVERTED CATHOLIC MAGAZINES*, when she had read two, she said positively she would not send him and she did not. Without your magazine I could not have shown her she was taking the wrong step. God Bless you and your work. Wish I was able to send more, but this comes from the heart freely.

M.B.H., Chicago, Ill.

EDITORIAL

Editor

Walter M. Montaña



Faith of Our Fathers



Herbert Hoover

IN the critical times through which America is passing, it is most comforting and reassuring to ponder for a moment the ringing words of former President Herbert Hoover, spoken on the occasion of his eightieth birthday.

The first impression we had when we met him soon after his election as President of the United States has not changed in the intervening years. At that time we were honored with an invitation to sit with him at the banquet table in the National Theater of San José, Costa Rica, in Central America. The firm handshake he gave us was just as warm and sincere as the words he uttered in defense of democracy.

Twenty-six years after the above incident, his conception of American democracy and the foundations of the American heritage remains unchanged. Speaking in West Branch, Iowa, on August 10, he reaffirmed his faith in our country with the following stirring words:

"A nation is strong or weak, it thrives or perishes upon what it believes to be true. If our youth is rightly instructed in the faith of our fathers, in the traditions of our country, in the dignity of each individual man, then our power will be stronger than any weapon of destruction that man can devise.

... I say to you, the neighbors of my childhood, the sons and daughters of my native State, God has blessed us with another wonderful word—heritage. The great documents of that heritage are not from Karl Marx. They are the Bible, the Decla-

ation of Independence and the Constitution of the United States. Within them alone can the safeguards of freedom survive. Safeguard the true spirit of these guarantees for your children, that they may not become the prisoners of a hydra-headed Socialism." (*Italics added*)

What are the forces working against the three great pillars of Americanism underscored by Mr. Hoover? They are two, and their roots are intertwined. They are sinister, hidden forces working insidiously to destroy our priceless heritage. They are the two faces of the coin of totalitarianism—Communism and Roman Catholicism.

In essence and practice they are the same: one operates without religion, the other with religion; one denies God, the other plays with God; one claims 60,000 disciplined members, the other 30,000,000 devoted members; both have an identical aim—power, and control of the United States.

As for Communism, the crucial fact is that as a revolutionary conspiracy it does not find its strength in mass membership. The Communists consider themselves an elite group, bound to follow the orders of the party, fanatically and faithfully. This is the source of their danger. In the comparative smallness of their number lies the peril to the free world. For in plans and acts of sabotage, subversion and espionage, a well-knit small group can be more effective.

As for Roman Catholicism, it too would destroy the Protestant American heritage, trampling on the spiritual plantation of the Pilgrim fathers, the concepts of freedom that they cherished, the political life that they established, and their religious inspiration preserved out of persecution. It would destroy the Bible, condemn it to the flames of the Inquisition if at all pos-

sible, and proscribe this sacred Gift of God, leaving people without a guiding post for life and eternity.

Roman Catholicism would change the Constitution of the United States to make itself the sole master of life and destiny. In a word, it would supplant the American way of life with the most pernicious, intolerant, medieval system known to man, thus condemning America to perpetual slavery.

Finally, the unalienable right of every American to life, liberty, and the pursuit of happiness would crumble to dust if the Roman Catholic Church became dominant through some national cataclysm. Citizens would no longer be able to drink from the fountain of equal opportunity or breathe the air of freedom. The crusading words of the Declaration of Independence would turn to ashes, and the government would quickly cease to derive "just powers from the consent of the governed."

Before the black banner of these sinister opposing forces becomes our national standard, let all noble Americans renew their vows of loyalty and with every fibre of their being—moral, physical, and spiritual—pledge allegiance to our republic, "one nation, indivisible, with liberty and justice for all."

Religion and Politics



H. B. Brownell, Jr.

In a speech at Purdue University last July 10, Attorney General Brownell declared that religion cannot be separated from the great political, economic, and social issues of the day. Discussing the role of the church, he said there are many specific contributions which "the good citizen, the religious citizen" can make toward a more satisfying life for all. Particularizing, he pointed out that the good citizen can vote, can be willing to hold office, can accept jury duty, can participate in worthwhile community causes, and can conduct his

personal and business life in accordance with a high standard of values.

If the Attorney General means that Americans should bring religion into government and politics, we are unalterably opposed, because the complete separation of Church and State must be maintained in this country at all costs. But if he means that Americans with religious convictions should participate in temporal affairs, we can heartily agree, since an individual with convictions based on Biblical principles is best qualified to render public service in the American tradition.

We hold that the conscientious Christian, who sometimes is inclined to misunderstand the basic significance of the separation of Church and State, should not *himself as an individual* be separate from the State, since he as a citizen is accountable to the State and has a personal responsibility under a democratic form of government. In this we can agree again with Mr. Brownell, who recognizes the importance of the role the religious citizen can play in civic and civil affairs.

However, there are forces at work that would break down the wall of separation erected at such cost between Church and State. Roman Catholics, both men and women, are constantly exhorted by their Church to take an active part in politics. This policy might be commendable in a country where the principles of democracy are upheld and practiced, except for one thing: the recommendation springs from a foreign potentate claiming prior allegiance, and the aim is to make America Catholic.

We have frequently commented on the infiltration of Catholics into government positions and noted the sinister implications. It needs no sixth sense to realize what has happened among political parties in Italy, Germany, Spain, and Colombia, for instance, which show the typical pattern of Vatican domination in the selection and election of officials.

It is hardly necessary to state that under truly democratic rule a man should be elected to office because he is competent and honest, but it becomes ever more apparent that Rome believes he should go to office because he is Catholic and will

therefore serve the interests of his Church.

If the present trend continues it is not at all outside the realm of possibility that American Catholics will establish their own party. (We can hear the gently persuasive sound of "the Christian Democratic Party of America.") In fact, some institutions such as the Knights of Columbus already constitute a political party under religious cover.

There have been countless evidences in times past of Roman Catholic aims in this hemisphere. Leo XIII, as reported to the *New York Herald* on November 7, 1885, declared: "All Catholics should exert their power to cause the Constitutions of States to be modeled on the principles of the true church [meaning Roman Catholicism]."

A very interesting letter from Pope Pius IX—corroborating our thesis—was found on Maximilian, the Emperor of Mexico, when he was shot: "The Catholic religion must, above all things, continue to be the glory and the mainstay of the Mexican nation, to the exclusion of every other dissenting worship." (Appleton's *Annual Cyclopaedia*, 1865, p. 749.)

With the foresight of a general making long-range plans, the Roman Catholic Church has always trained and deployed its future military men, diplomats, lawyers, and educators. Although efficient and untiring in all quarters, however, the Church is primarily interested in politics, as a means to greater and more far-reaching control. With apparently little regard for scruples of any kind, many Roman Catholic politicians, seeking position and profit, have sided with corruption and graft, as former Postmaster General James A. Farley felt he had good reason to point out. Scandalized by official Catholic betrayals of public confidence, he declared: "Unhappily, Catholics in power have been as prone to abuse their public trust, if not more so, than their non-Catholic brethren." As if to avoid any possible misinterpretation, he added, "We cannot evade facts." (*America*, January 30, 1954.)

The same magazine, in its April 10 issue, throws the spotlight on priests in particular, citing their role on the political front:

"To avert a recurrence of the occasional involvement in politics which in times past led to lamentable results, the Church today largely leaves to priest-educators, priest-journalists and priest-welfare administrators the prime responsibility for dealing with the moral implications of specific civic issues."

Staunchly maintaining the right of political interference, the editorial states that

"The Catholic Church unquestionably vindicates the right and even duty of its clergy to apply Christian standards to all civic—including political—concerns. Pope Pius XII himself has incessantly discharged this role."

The Pope leaves no doubt as to his attitude toward United States politics. He would be only too grateful to have our democracy offered as an oblation on the altar of totalitarian Rome.

But where does the non-Catholic Christian fit in? What should be his attitude toward politics and government?

First of all, he should remember that this democracy is a government of the people and that he belongs, by virtue of his rights as citizen, to the ruling class. If he is a Christian in the best sense of the word, he knows that Christians in official positions make for better government, based on service and not on profit. A Christian believes in the rights of civil authority except in matters affecting conscience. He proclaims and practices loyalty to his own government rather than another. He pledges allegiance to his own flag, without any mental reservations. He upholds the Constitution of his country as a sacred heritage, to be preserved at all costs. He serves people but obeys principle. He refuses to be bought or sold on the market of expediency or influence. He is "as true to duty as the needle to the pole." Above all, he renders unto Caesar the things that are Caesar's, and unto God the things that are God's, and he recognizes the distinction.

Is it possible to place such a man in public office in 1954 in these United States?

If you are the man, that depends on your response. If you are not the man, that depends on your vote.

This nation was established on Christian principles, and it is our duty to keep them untarnished. This can only be accomplished by the intervention of Christian people in the affairs of government. As Christians we must be willing to serve and vote.

We, the people—the Christian people—must decide our destiny.

Virginity Lauded . . . Marriage Disdained



Pope Pius XII

" . . . Since there are some who, straying from the right path in this matter, so exalt marriage as to rank it ahead of virginity and thus depreciate chastity consecrated to God and clerical celibacy, Our apostolic

duty demands that We now in a particular manner declare and uphold the Church's teaching on the sublime state of virginity, and so defend Catholic truth against these errors." Pope Pius XII

"If any one shall say that marriage is preferable to virginity or celibacy, and that it is not better and happier to remain in virginity or celibacy than to be bound in wedlock, let him be accursed."

With this bold unscriptural pronouncement, the Council of Trent in its official decretals essayed to undermine the foundations of society as originally planned by God in the Garden of Eden. In a similar document of some ten thousand words, Pius XII last May upheld the pernicious doctrine of the Roman Catholic Church that chastity is a superior state to marriage.

The encyclical letter, the 24th of the Pope's fifteen-year reign, was entitled "Holy Virginity" and purported to show that the "virtue" of virginity "has been thriving and flourishing in the garden of

the Church" since Apostolic times and should therefore continue to be preserved as "among the most precious treasures" left as a heritage to the Church.

The history of self-imposed chastity is a series of conflicting ideas and contrary opinions. About five hundred years prior to the Council of Trent, which was held in the middle of the sixteenth century, the idea of enforced celibacy had begun to crystallize, for in 1074 Gregory VII, calling a Synod, ordered priests to separate from their wives or be deposed and removed from office.

But if one goes back to Apostolic times, which the present Pope does in his encyclical, there is precious little to substantiate the dogma.

Peter was a married man (Matt. 8:14, 15) and, rather than abandon his wife, he had her with him (I Cor. 9:5).

Philip was married and had children (Acts 21:9).

Paul, while not married himself, claimed the right to marry (I Cor. 9:5), acknowledged that marriage was essential to good rule of the church (I Tim. 3:2, 4, 5), and declared that the forbidding of marriage was a sign of apostasy (I Tim. 4:3).

Later, Eusebius and Clement of Alexandria both defended matrimony among the clergy.

Gregory the Great, bishop of Rome who died A.D. 605, was the grandson of another pope, who obviously could not have practiced celibacy. Felix, once bishop of the same Apostolic See, a man of great honor in Christ and in his church, was Gregory's great grandfather. (Bede's *Ecclesiastical History*, lib. 2, c. XLIII)

As late as the sixteenth century, the Dominican theologian Cardinal Cajetan wrote: "Setting aside all other laws and standing on those we have from Christ and the apostles, it can not appear by reason, or by any authority, that holy orders can be any hindrance to marriage, either as it is an order or as it is holy." (Cajetan, tom. 1., tract. 25)

The forbidding of the clergy to marry has led to the most fearful excesses. Priests are unfortunately the poor victims of this unnatural system. Baronius has no

scruples about recording "that for one hundred and fifty years together St. Peter's chair was filled, not with apostles, but apostates, put in fraudulently by vile prostitutes, viz., Marozia, Theodora, etc."

St. Bernard himself said: "The portraiture of the times, (twelfth century) is made up of fornications, adulteries, incests, detestable villainies and acts of utmost filthiness."

In spite of the disparaging, almost cynical, reports of Roman Catholic historians, we do not for a moment say that all priests or nuns are corrupt. But we do maintain that the doctrine opens the door to sin. In fact, the teachings of many Roman Catholic theologians invite moral decay and ruin. Cardinal Campeggio—to quote one—says "That for priests to become husbands is by far a more grievous sin than if they should keep many prostitutes in their houses." (Cardinal Campeggio, op. Sleid., com. 1, 4)

The sad results of such teachings can be seen in the report of Dr. F. X. Funk, Roman Catholic professor of theology, in his *Manual of Church History* (1910). Writing about the period just preceding the Reformation, he says:

"To tell the truth, the parish clergy were not in a temper to think of their own moral elevation, being in sad straits owing to the oppression practised by the monasteries and cathedral chapters, which, after having appropriated most of the parishes, refused to give their secular vicars more than the merest pittance. So widespread was concubinage that a French council complained (Paris, or Sens, c. 23, 1429) of the general impression being prevalent that fornication was merely venial. At Constance and Basel the abrogation of clerical celibacy was proposed by no less a person than the emperor Sigismund. Even small towns in this age owned their public brothels.

Faced by all these evils, the heads of the church made proof of astounding forbearance, preferring to leave things alone, so long as their own right, and claims, and revenues were left untouched. The period was deeply con-

scious of its own irregularities. Throughout it we have to listen to complaints, and demands for reform. Though this is, of course, a pleasing feature, yet the fact that, in spite of countless desires and efforts, two centuries did not suffice to purge the church, is a sad witness to the deeply rooted character of the evils." (Vol. II, p. 77.)

Now, in 1954, the Pope follows this pernicious medieval conception of sex as an evil. Instead of teaching reverence for the marriage bond and upholding the sanctity of the sexual relation as originally intended, the Roman Church teaches its adherents to think of sex as originating in hell and to exalt virginity and celibacy to celestial heights. In effect, the claim is that there is no chastity in marriage—a claim that gives rise to the fallacy, expounded by St. Thomas Aquinas, that the use of marriage "keeps the soul from full abandon to the service of God."

The motivation given to virgins for preserving their chastity is love for Christ—but not a pure, ennobling love; rather, a passionate, almost physical love that conceives of Christ as a personal spouse and thus degenerates into a form of sex hysteria. The Pope writes in his encyclical: "... the Fathers exhort virgins to love their Divine Spouse more ardently than they would love a husband had they married, and always in their thoughts and actions to fulfill His will." In keeping with this concept of chastity consecrated to God, we read accounts of women saints who actually go through a marriage ceremony with Christ and exchange hearts with "their lover." "In this ceremony of the consecration of virgins," continues Pius XII, "the consecrating prelate prays God: 'that there may exist more noble souls who disdain the marriage which consists in the bodily union of man and woman, but desire the mystery it enshrines, who reject its practice while loving its mystic signification.'" (*The Catholic Mind*, August, 1954) "Look upon the beauty of your Lover," St. Augustine tells us."

In view of the flowery exaltation of the unmarried state and the numerous exhortations to "disdain" marriage and "eager-

ly embrace" the elevated state of virginity or celibacy, one may question the need for an encyclical "on virginity."

We surmise—and with good reason—that the Pope realizes that so-called celibacy is just a pleasant theory, beautiful in the locutions of an encyclical letter, but abused in the lives of its sworn devotees, if by virginity is meant complete non-indulgence in any function of sex whatsoever. However, we wonder if the Pope wants to convey the thought that the priest can be free in the function: *i.e.*, as long as he does not marry, he remains celibate. This would seem to be the meaning of virginity as acquired through usage in the Church.

There are reasons, it appears. The Pope writes that "in order to protect priests from temptation to evil to which all those are ordinarily subject who are in intimate contact with the world, the Church has promulgated appropriate and wise laws, whose purpose is to safeguard sacerdotal sanctity from the cares and pleasures of the laity."

But he is forced to admit that "Today, however, it does not seem that everybody holds the same opinion. Some indeed claim that all Christians, and the clergy in particular, should not be 'separated from the world' as in the past, but should be 'close to the world'; therefore they should 'take the risk' and put their chastity to the test . . . therefore they say, let young clerics see everything so that they may . . . thus render themselves immune to all temptations."

Denouncing the perils of such a method of "unqualified contact with the dangers of the world," the Pope concludes that

"The eminent way to protect and nourish an unsullied and perfect chastity, as proven by experience time and again throughout the course of centuries, is solid and fervent devotion to the Virgin Mother of God. In a certain way all other helps are contained in this devotion."

If Mary is the preserver of chastity among clerical and religious, we wonder

if the Marian Year observances will enable them to meet more successfully the Pope's requirements.

The second patent reason for the issuance of an encyclical at this time is contained in the Pope's own words: "We learn that in not a few countries the number of vocations to the priesthood and to the religious life is constantly decreasing." We suspect that this is the primary reason for alarm, since the Church is suffering from an acute shortage of priests. Perhaps the rigors of a life of chastity and obedience do not appeal to the modern teenager who learns of life from TV and Hollywood, or to the more mature youth who wants to see life steadily and see it whole, or to the individual who reads in his daily paper about defections from the ranks of religious novitiates.

Whatever the reason, we are inclined to agree, somewhat quixotically, with the Church of England newspaper that commented that a married Catholic Pope would command more confidence than a celibate one and expressed regret that Pope Pius XII "has been deprived of the experience of a happy married life."

Certainly the God of Creation had infinite foresight when He said: "It is not good that man should be alone." (Gen. 2:18)

New Estimates of Number of Catholics in the World

Rev. Adrien Bouffard of Paris, France, has published a study entitled "The Priest and the Mission," wherein he states that one-fifth of the world's population is Catholic, namely, that there are 472,000,000 Catholics among the 2,440,000,000 inhabitants of the earth.

In the enumeration of the countries he says that Italy has 47,500,000, France, 35,000,000, and Spain, 28,000,000, by way of example.

It is a known fact that only one-fifth of the Italian population are practical, church-going Catholics, the majority being in reality Protestant at heart. (See Prof. Gaetano Salvemini's *Is Italy a Catholic Country?*) In France about 17 per cent of the population are really genuine Catholics. In Spain the percentage would be even less if Franco's laws and decrees were not in force. (See Gerald Brennan's *Spanish Labyrinth*).



Who Tells The Truth?

The Roman Catholic Version

April 23, 1954

Dear Dr. Montaña:

I am sending you a letter originally sent to me by the Catholic *Pilot*, newspaper, when I strongly protested that it was not giving its readers the truth concerning the way Protestants were being persecuted in Colombia, South America. The *Pilot* referred to the matter as nothing more than a "myth."

In order to bring forward the truth to the paper I sent a copy of THE CONVERTED CATHOLIC MAGAZINE (March issue) to it, so that they might read the article therein entitled "Roman Catholic Barbarism in Colombia."

After you have read the *Pilot's* letter to me you will be convinced that it is impossible to change the tactics of the Catholic Church. . . .

George E. King, Rowley, Mass.

April 15, 1954

Dear Mr. King:

I am very grateful to you for sending along a copy of the March issue of THE CONVERTED CATHOLIC MAGAZINE. I had seen the issue already and the article to which you made reference.

Like many other notices appearing in that magazine the one to which you made reference is a maze of misrepresentation. May I ask what particular reason suggests that we give credence on this subject to the malcontents that publish a magazine so full of venom. The reliable news agencies do not support their point of view.

(Very Rev. Msgr.) Francis J. Lally
Boston, Mass.

April 30, 1954

Dear Mr. King:

Thank you for your letter of April 23. . . . Obviously, the Bishop's argument is very weak. The New York Times, the Los Angeles Times, Time magazine, and the U.P. and A.P. news services have all publicized, at least to a degree, the persecution in Colombia. Msgr. Lally does not have to believe what we write.

We are not responsible for the views expressed in this Department, nor do they necessarily represent the view point of this Magazine.—Ed.

It is quite evident that he is falling back on the usual argument, that anything which is distasteful or damaging is "unreliable." However, we want to assure you—and you may pass this on to the Bishop—that nothing is published in THE CONVERTED CATHOLIC unless it is fully documented. We always stand ready to uphold our arguments with authentic verification.

W. M. Montaña, New York City

June 8, 1954

Dear Dr. Montaña:

. . . I transferred to the *Pilot* the letter which you sent to me . . . and . . . I also wrote a second letter to them. This letter, in copy, I also sent to you stating that I might never receive an answer to it. . . .

George E. King, Rowley, Mass.

June 18, 1954

Dear Dr. Montaña:

. . . Up to now, after a reasonable time of waiting, I have heard nothing from [Rev. Francis Lally] personally or through his paper, so . . . go ahead and publish the correspondence . . .

George E. King, Rowley, Mass.

The U. S. Government Version

July 8, 1954

Dear Dr. Montaña:

. . . I enclose material in which you may find something of value and interest. . . .

F. J. Battisti, Hartford, Conn.

April 23, 1954

Dear Mr. Battisti:

Here is letter which I have received from the Assistant Secretary of State with regard to the treatment of Protestants in Colombia.

I am sure that our Embassy at Bogota will continue to make every proper effort to protect American citizens and their interests in that country.

Prescott Bush, United States Senate

October, 1954

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April 22, 1954

Dear Senator Bush:

I refer to your communication of April 14 enclosing a letter from Mr. F. J. Battisti concerning the treatment of Protestants in Colombia.

In Colombia in recent years there have been rather widespread disorders involving attacks on Protestant churches and missionaries, and the latter have occasionally been injured. Our Embassy has on various occasions protested to the Government of Colombia regarding incidents of this nature, and the Government has promised to investigate and take proper action. On June 13, 1953, there was a change of government in Colombia, and there have been very few reports of demonstrations against Protestants or Protestant churches since that date.

However, the Protestants have recently been encountering some difficulties as a result of the terms of the Mission Agreement signed on January 29, 1953, between the Vatican and the Government of Colombia, which extends the limits of the area within which the Roman Catholic Church has the exclusive right to proselytize and carry on religious and educational work. Our Embassy took up this problem with the Colombian Foreign Office on October 21, 1953, and was at that time informed that it would be a matter of investigation and discussion with the local authorities. At the same time the Embassy was informed that certain orders for expulsion from this area would be held in abeyance until the issues were [sic] cleared up. The Department has heard of no expulsion orders actually having been carried out.

Throughout this difficult period our Embassy has been in close contact with the Protestant church leaders in Colombia, has been fully cognizant of the seriousness of the problems that have confronted them, and has exerted itself to the utmost to find a solution to them.

You may assure your constituent that our Embassy at Bogota will continue to make every proper effort to protect American citizens and their interests in that country. . . .

*Thruston B. Morton, Assistant Secretary
Department of State, Washington*

People's Padre

Dear Dr. Montano:

Because of your publication of Emmett McLoughlin's story in the May issue of THE CONVERTED CATHOLIC MAGAZINE, I thought you might be interested in the enclosed letter clipped from THE NATION (August 7, 1954).

E. S., Pasadena, Calif.

Dear Sirs:

In the review of Emmett McLoughlin's book "People's Padre" [THE NATION, May 29] your unnamed reviewer allows one to infer that he is a "non-Catholic." His review belies that, or else he is painfully uninformed on the subject of which he writes. He states: "Nevertheless, it must be noted that Father McLoughlin had taken a vow of obedience to the Franciscan Order, a vow which he evaded and then broke." What your reviewer overlooked is that these vows are taken by idealistic youths without experience of life's true difficulties and when they discover that they have been tragically misled, why should they remain in mental and spiritual chains? Furthermore, in free America every citizen has a right to change his religion if he wants to.

Memorial Hospital, Phoenix, Arizona, which Mr. McLoughlin founded in 1944, was never a church institution under the jurisdiction of the hierarchy. In a show-down with the Roman Catholic church he had the backing of a large majority of the hospital's trustees. Thirteen of the sixteen trustees of the hospital were Masons and they strongly supported him.

There are two things about Phoenix Memorial Hospital which give it special distinction. One is its nursing home, to which students are admitted without regard to race or religion. The other is that in the emergency room Mr. McLoughlin had this notice posted for nurses and doctors: "Every patient brought to this hospital must be given emergency treatment before any financial questions are asked."

His book, in addition to being a faithful portrayal of an inspirational life, is also a vivid account of the behind-the-scenes activities of a totalitarian political-ecclesiastical regime which belongs in medieval Europe rather than in the United States of 1954.

*Norman S. Meese and
Samuel B. Woodbridge
Washington, D. C.*

FORM OF BEQUEST

I hereby give and bequeath to Christ's Mission, Inc., a corporation organized and existing under the laws of the State of New York, the sum of _____ dollars, to be paid out of any real or personal estate owned by me at my decease.

by DR. JAMES A. CHANDLER

WHO CAN FORGIVE SINS?



THE forgiveness of sins is an all-important matter. Upon it depends the salvation of the human soul. It is, therefore, a matter about which we cannot afford to be mistaken or misled.

The Epistle to the Hebrews was written to show the superiority of the New Dispensation to the Old Dispensation. It teaches that the sacrifices of lambs upon Jewish altars were typical of and prophetic of the sacrifice of the true Lamb of God for the sins of the people, and that, therefore, since Jesus, the true Lamb, has been sacrificed, there is no further need that lambs should be offered in atonement for sins.

In like manner, the priests of the Old Testament were typical of and prophetic of the high priesthood of Jesus Christ. He, having come, has abolished the necessity of any earthly priesthood in and by the sacrifice of Himself "once offered" and forever for the sins of the whole world.

We no longer need any earthly priest to serve as an intermediary between God and His people. The House being completed, we no longer need the scaffolding: the Substance having come, we no longer need sacrifices which were but pictures or shadows of the true Substance.

When Christ died upon the cross, the veil of the temple was rent in twain from top to bottom, signifying that now the way into the holy of holies was opened up, so that all believers, becoming their own

priests, have by faith direct access to God; so that, having now no need of earthly priests as intercessors, we ourselves, as priests, may make our own offerings directly to God and make direct petition to God for the forgiveness of our sins.

"In all its priesthoods, mankind has been groping after Christ. Men have longed for one to stand between themselves and God, representing each to the other and reconciling the two. In their priesthoods they have pictured such meditation, but in Christ what they desired has been done. Christ is God's way to man and man's way to God. Christ therefore 'fulfils' all priesthoods: He is the true expression of all that priesthood ever meant, and accomplishes all that it ever sought." (Dr. William Newton Clark)

Jesus Christ Has Made Human Priesthood Superfluous

Christ Jesus, the great atoning High Priest, has made all other priesthoods needless, so that wherever we call upon God in the name of Christ, whether at desk, counter, cook stove, behind the plow, upon the curbstone of the street, or before the altars of the church, that becomes to us the holy of holies where we find direct access to God.

The Priesthood of Believers

St. Paul, conformably, teaches us that all true believers are "an holy priesthood," that they are "kings and priests unto God," and therefore need no earthly priest as an intermediary. (I Peter 2:5 and Rev. 1:6)

The Priesthood of Believers is the priceless heritage of the Protestant Reformation. Protestants reject the dogma of the Roman hierarchy that man must depend upon their priesthood and its system of sacraments for the forgiveness of their sins and the salvation of their souls.

It is written, "Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained." (John 20:23) A superficial interpretation of that scripture to some seems to indicate that the apostles of Christ had power to forgive sin, but that interpretation contradicts many other scriptures that plainly teach that only God can forgive sin and that no such power has been bestowed upon the ministers of Christ.

That we may go directly to God for forgiveness through Christ, without any earthly priest as an intermediary, is clearly taught in the Holy Scriptures, as follows: (1) In "The Lord's Prayer" we are taught to pray directly to God, saying, "Our Father who art in heaven. . . forgive us our trespasses as we forgive those who trespass against us." (Matt. 5:12) (2) "And, if any man sin, we have an advocate with the Father, Jesus Christ, the righteous." (I John 2:1) (3) "For there is one God; and one mediator between God and men, the man Christ Jesus." (I Tim. 2:5) (4) "If we confess our sins, he [God] is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1:9) (5) "Let us, therefore, come boldly unto the throne of grace [not to a confessional box], that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16)

Remission of Sins

When we study the context of John 20:23, which is so erroneously interpreted by Romanists, we find that Jesus immedi-

ately preceded it with these words, "As the Father hath sent me, even so I send you." (John 20:21) Though there is some similarity between the mission (sending) of Christ by His Father and the mission (sending) of the apostles by Christ, the office and work of these two missions were distinct. Christ was sent to save from sin by His death: the apostles were sent by Christ, not to save, but to preach the Gospel of salvation and the remission of sins. The apostles had no judicial authority to forgive sins, and nowhere in the New Testament do we find that they ever claimed to have that power or that at any time they ever exercised that power.

Jesus was commissioning His apostles to go forth and preach repentance and remission of sins (Luke 24:27). They went forth and remitted sins, precisely as Protestant ministers do today,—not by saying as all Catholic priests do in confession "Absolvo te" ("I pardon you") but by preaching the Gospel of the forgiveness of sins by the sacrifice of Christ. Christ alone was sent by the Father to die upon the cross to forgive sins; the apostles and their successors were sent to preach the remission of sins to those who would accept the Gospel and the retention of sins to those who would reject it. His instruction was, "Whose soever sins ye are the means of remitting by your preaching of the Gospel, they will be remitted, and whose soever sins ye retain when the Gospel is rejected, they will be retained." (See THE CONVERTED CATHOLIC MAGAZINE, October 1949, p. 236.)

Conformably, the apostle Paul taught that while the Gospel is "a savour of life unto life" to some, it is "a savour of death unto death" to others" (II Cor. 2:16).

Furthermore, when Jesus gave His instruction about the remitting and the retaining of sins, on the evening of the day of His resurrection, the first day of the week, it is written that "the disciples were assembled." (John 20:19) The doors were shut because they were fearful of their enemies. But Jesus came and "stood in their midst, and saith unto them, Peace be unto you." So, whatever of authority to "remit" or to "retain" sins was given to

the apostles was given to the whole company of men and women present with them, and not to the apostles alone. St. Luke, speaking of the same occasion, says, more definitely, there were assembled "the eleven and they that were with them." (Luke 24:33) No hint is given that this authority was given exclusively to the apostles present. The same authority, whatever it was, was given alike to all "the disciples assembled."

If God is our Father and if Jesus Christ is our Brother, the relation is so sacred and so close, it obviates any necessity of a priestly intermediary.

Interpretation of Scriptures

Furthermore, there are two major rules of the interpretation of scripture: (1) Every passage of scripture must be interpreted in the light of and be true to its immediate context. (2) Every passage of scripture must be interpreted in the light of and be true to the general teachings of the Word of God. Unless one's interpretation can meet those two major tests, his interpretation is in error.

That simply means that if we find one passage of scripture that by the first rule seems to be correct, but that contradicts the second rule and is, therefore, not in harmony with the general teachings of God's word, that interpretation must be discarded. So, if the Romanist finds one passage of scripture that seems to teach that the clergy have power to forgive sin, and if the Protestant can find, say fifty other passages that teach they do not have power to forgive sin, it is incumbent upon the Romanist to reconcile his one passage to the fifty others, and not incumbent upon the Protestant to reconcile his fifty passages to the Romanist's one. By the above-listed texts and tests, the interpretation of the Romanists as regards the "remitting" and the "retaining" of sins (John 20:23) is erroneous and unwarranted by both reason and scriptural proof.

The penitent may go directly to God for forgiveness. If he has adequate knowledge of the Scriptures, and if upon confession to God he is confident he has met

all scriptural requirements, the Holy Spirit will give witness to his soul that his sins "are remitted," and there will be no need of his approach to anyone concerning his repentance and forgiveness.

But, if the penitent has sinned against God in some wrong to man, and if he feels uncertain of forgiveness, after his confession to God, due to an inadequate knowledge of scriptural requirements, he is justified in his going to his minister, or to any well enlightened Christian, to seek counsel. In that event, his counselor, out of his adequate knowledge of God's requirements (if the penitent has not met all the conditions necessary to forgiveness) can announce, or confirm the fact, that the penitent's sins "are retained." Or, contrariwise, his counselor can with the same divine authority announce or confirm the fact that the penitent's sins "are remitted." In either event, he gives to the penitent counsel according to his needs. Thus, the counselor, or minister of Christ, is not a priest empowered to forgive sin, but a prophet empowered to "speak for" God, which is the plain meaning of the word "prophet." That is at the heart of the correct interpretation of John 20:23.

Role of the Minister

There is need of a spiritual clinic in every church, in which the minister of Christ shall exercise his divine authority, not as a priest to forgive sin (only God can forgive sin), but as a prophet to "speak for" God in matters pertaining to the "remitting" and the "retaining" of sins, according to the facts and the needs of those who seek spiritual guidance.

The penitent may need to be instructed to confess his wrongs to some offended one, or to make restitution or reparations. Or it may be necessary to explain the meaning of such scripture as, "If thy brother trespass against thee, rebuke him; if he repent, forgive him" (Luke 17:3); or, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24).

Those functions of the minister of Christ, as a prophet who announces, or confirms, the fact of a penitent's forgiveness, in no way whatsoever approach or satisfy the presumptuous, blasphemous claim of Roman priests to be able to forgive sins. The Knights of Columbus in the St. Louis *Post-Dispatch* say: "Christ empowered Catholic priests not merely to announce that sins were forgiven, but actually to forgive sins . . . And finally note that this authority is not confined to any particular kind of sins, but extends to all sins without exception."

Repentance and Penance

As for the power claimed for Roman priests to forgive sin, certainly no priest has any divine authority to impose penalties upon the penitent. In the Douay (Roman Catholic) version of the New Testament, they substitute the words "do penance" for the word "repent" as it is recorded in all Protestant versions of the New Testament. Repentance (Greek, *metanoia*) means a change of mind and heart, a turning-about-face from the wrong to the right. Repentance is wrought by the grace of God; penance is an operation performed by the hands of priests. They assume the power to fix penalties in order to retain their power over their people, in certain rites, sacrifices and absolutions which they perform with their hands.

Though the early church did and the church today may debar from the Holy Communion, or excommunicate those who are guilty of crime, no power of absolution was involved in this disciplinary procedure. That is to say that whenever the offender righted his wrongs or had given evidence of his repentance by public confession, restitution or reparation as need be, he could again partake of the Lord's Supper. In all such disciplinary procedure, no priestly power of absolution was involved.

St. Cyprian, one of the most reliable Fathers of the early church, who died a martyr because of his Protestant faith, bluntly denied that anyone is able to absolve from sin or to fix penalties upon God's penitents.

"Jesus paid it all." He has made full atonement for sin. He has paid all the penalty that was necessary. All else is a matter between the individual soul and God, and no mere man calling himself a priest of the only true church has any power to forgive sin nor any right to impose punishment upon God's penitents.

Christ is our only atonement for sin, "once offered and forever." Christ only is our Priest, and we need no other.

"Thou only, O Christ, with the Holy Ghost, art most high in the glory of God, the Father."

IMPORTANT NOTICE

On Labor Day week-end our office was burglarized. Our only apparent loss was the mail delivered on Saturday, September 4. We ask that anyone who may have written us the few days previous to that date and who has not received a receipt please notify us immediately, stating amount, type of remittance and what it was for. Also watch any cancelled checks or money orders for our official rubber stamp endorsement on the back and deposited only in Corn Exchange Bank. If endorsements vary from these, please contact us.

CHRIST'S MISSION, Inc.

27 East 22nd Street, New York 10, N. Y.



John Calvin versus The Roman Church

By GERALD B. STANTON, Th.D.

Professor of Systematic Theology, Talbot Theological Seminary

WAS THE APOSTLE PETER the founder of the Roman see and the first pope of the Catholic church? Peter was first stationed at Antioch, even if it be admitted that he went to Rome, and so Antioch is justly entitled to the primacy over the other churches. And if honor be due to every church according to the dignity of its founder, the second and third places of honor are due to Ephesus and Jerusalem, for James and John are mentioned as those "who seemed to be pillars," along with Peter (Gal. 2:9).

According to Eusebius, Peter presided in Rome for twenty-five years, but according to Galatians 2, about twenty years after the death of Christ, he was at Jerusalem, and from thence went to Antioch, where he remained some time. But from the death of Christ to the end of the reign of Nero, under whom they affirm Peter to have been slain, there were only thirty-seven years. Deducting the twenty years at Jerusalem leaves a total of seventeen years, which must be divided between two bishoprics, if Peter went to Rome.

More important yet, Paul's letter to the Roman saints, and his long catalogue of pious persons in that church to whom he sends salutation, contains no mention of Peter, who ought on no account to be omitted, if he were presiding over that church. Afterwards, when Paul was a prisoner at Rome, he wrote to several of the churches, giving the names of several of the brethren who were with him, but

there is not a single word to imply that Peter was there at that time.

John Calvin sweepingly establishes his point when he says:

"To Timothy himself he makes yet a heavier complaint: At my first answer no man stood with me, but all men forsook me (II Tim. 4:16). Where was Peter then? For if they say that he was at Rome, how deep is the ignominy which Paul fixes upon him, that he was a deserter of the gospel? (Institutes II, 381).

Calvin is equally as conclusive on the conferring of the keys, proving that Peter received nothing that was not communicated equally to the other apostles. Concerning the rock on which the Church was to be founded, Paul makes Christ the Chief Corner-stone (Eph. 2:21-22), and Peter himself points to Christ as that "cornerstone, elect and precious." (I Peter 2:4-5). Peter was but one of the twelve, equal with all the rest, and later in his ministry was corrected by Paul, and accepted his reproof (Gal. 2:11). It is obvious that Peter was neither at Rome, nor in the place of leadership which is claimed by the papists, and without which their whole empire is without foundation. Paul calls our attention to the officers of the early church: apostles, evangelists, pastors and teachers.

Why does he not say, that he has appointed one to preside over all as his vicegerent? For his subject absolutely required it, and it ought by no means to have been omitted, if it had been true. (II, 377)

The *Doctrine of the Church*, and a comparison of the false church with the

true, is extensively treated by Calvin, much of the fourth book of the *Institutes* being given over to this subject. The Church is any group of believers in Christ, where the Word is preached, and the Sacraments administered. The Roman Church can in no way be identified with the true church, for they have forsaken God, not in mere details, but have corrupted all the fundamentals of true religion. There is yet a remnant, Calvin holds, within the Roman system which belongs to Christ and comprises a local church. However,

In such churches, Christ lies half buried, the gospel is suppressed, piety exterminated, and the worship of God almost abolished; in a word, they are altogether in such a state of confusion, that they exhibit a picture of Babylon, rather than of the holy city of God. (II, 315)

As this is the state of things under the papacy, it is easy to judge how much of the Church remains there. Instead of the ministry of the word, there reigns a corrupt government, composed of falsehoods, by which the pure light is suppressed or extinguished. An execrable sacrilege has been substituted for the supper of the Lord. The worship of God is deformed by a multifarious and intolerable mass of superstitions. The doctrine, without which Christianity cannot exist, has been entirely forgotten or exploded. The public assemblies have become schools of idolatry and impiety. (II, 303)

Calvin has no quarrel with the true Church, the body of believers in Christ, but his controversy with the Roman Church turns on two main points: (1) "They contend that the form of the Church is always apparent and visible," and (2) that "they place that form in the see of the Roman Church and her order of prelates." (I, 33) To develop fully Calvin's Ecclesiology is beyond the scope of this article, but sufficient has already been given to substantiate his claim that the Papacy represents the apostate church, the enemy and not the friend of true godliness. The important powers claimed by the government of that church will be briefly summarized, with Calvin's more important arguments respecting them.

Councils, and their authority. It is the prerogative of Christ to preside over all

councils, and He strives to do so by the Word and the Holy Spirit. But the Pope and the Bishops have cast off obedience to the Word, and have substituted their own carnal desires, giving as authority the traditions of men. They have proved themselves to be illegitimate by the decrees of one council being rescinded by another. Leo, the Roman pontiff, himself did not hesitate to bring a charge of ambition and inconsiderate temerity against the Council of Chalcedon.

The Romanists have a further design in maintaining that councils possess the power of interpreting the Scripture, and that without appeal. For it is a false pretence, when every thing that has been determined in councils is called an interpretation of the Scripture. Of purgatory, the intercession of saints, auricular confession, and similar fooleries, the Scriptures contain not a single syllable. (II, 446)

The Power of Legislation. Rome makes laws which have the power to bind the conscience of men. This is contrary to the Biblical revelation of Christian liberty. But Rome adds to the Bible from her traditions, and passes laws, the hardness of which are not felt by those who pass them. God's law in the Bible is the perfect rule of life, and the Scripture warns: "Ye have made the commandment of God of none effect by your tradition" (Matt. 15:6). Moreover, many of the Roman observances are foolish, and are made oppressive by the very weight of their number. They are in error, in that they are made a way of salvation, and they confound the simplicity of God's ordinances by ritual and many complexities, as is seen by comparing the Lord's Supper with the Roman Mass. They are under the condemnation of the Lord, who has written:

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it (Deut. 12:32).

Add not thou unto his words, lest he reprove thee, and thou be found a liar. (Prov. 30:6).

On *Jurisdiction and Discipline*. The jurisdiction of the Church relates to the discipline of manners, but the spiritual polity must be kept distinct from the civil polity, for the magistrates of a city also receive their powers from God. The

Church is not permitted of God to resort to external force, even in the matter of excommunication, and even the power of binding and loosing is in the realm of the preaching of the Gospel, as the sinners are loosed from their sins, and those who never receive or acknowledge Christ as their Deliverer and Redeemer, are condemned and sentenced to eternal chains. The power of the Church is spiritual power, yet the Roman Church has usurped to itself civil power, and everywhere resorts to violence, fire, and the sword in forcing unwilling obedience to its edicts. The admonitions of the Church should, in accordance with the Scriptures, first be administered in private, and only that which is notorious and affects the whole Church should be administered in public. Even the most severe discipline for an enormous crime must be tempered by love and a spirit of gentleness. In this, Rome, with her judgments and anathemas, is far from the spirit of Christ. The religion of Rome has much in common with the religion of the Pharisees of Christ's time: it is all externals; the heart is not pure before God.

For nothing is more abominable to God, than when men attempt to impose upon Him by the presentation of signs and external appearances instead of purity of heart. (II, 520)

As for vows, monasticism, and other works and trappings of the Roman Church, Calvin touches upon them throughout his volumes as he sets forth the purity of the Christian faith and rebukes and corrects the theological errors of his day. One must admit that his rebuke of Romanism is both thorough and conclusive. Whatever the effect of the *Institutes* upon the King of France to whom they were dedicated, Calvin has effectively pleaded the Protestant cause to civil and religious leaders, and to the common man by the untold thousands down through the course of the last four centuries.

His charges against Rome are accurate, and his rebuke is just. In these present days of Roman ascendancy, his voice again needs to be heard in the streets, and we who are justified by faith apart from the works of the flesh need to stand the more firm for the faith, as it has been delivered unto the saints!

Ministers Across The Waters

Our readers and friends make possible the activity which the following letter describes:

"I am sending you these three clippings 'Editorials' of the Mindanao Cross, the only circulating paper in this province published by the Roman Catholic Church: you will notice that this town is getting excited and alarmed by THE CONVERTED CATHOLIC MAGAZINE and the pamphlet 'The Roman Catholic Bible Has The Answer.' We are praying for results now. So many Catholics are inquiring more of the kind we have, as means of salvation. Some day we shall find out men and women finding Christ the only Saviour. We have to see that our few copies cover

the whole town and province. God has a purpose in this silent ministry of His Word. We are praying with you that out of your consecrated life and service many precious souls all over the world where your magazine is found shall learn of the Saving Grace of Jesus Christ. We must believe that God is working mightily through your ministry. We are praying for you.

"Thank you for the Bibles and Testaments you sent me. They are given away already to deserving people. May the Lord use those precious books to the conversion of more souls."

Your continued faithfulness will be deeply appreciated and will allow us to expand these efforts.

GOD'S WORK AND OUR WORK

by R. G. SHORT

"ALL THIS TALK about righteousness by faith has to be taken with a grain of salt," said a friend of mine. "After all, we're supposed to cooperate with God, which, when you get right down to it, simply means doing good works. You know—'God helps those who help themselves.' Isn't that sensible? Even Paul says, 'Work out your own salvation with fear and trembling.' And Jeremiah supports the same idea when he writes, 'Break up your fallow ground.'" (Jer. 4:3)

And as if to snow me under completely, another friend, a minister, said, "Righteousness by faith is all right, but it needs a little something else, you know. We've got to do some work too, for although we are saved by faith, we are not saved by faith alone, but by works also."

These friends of mine would be quite astonished if I should tell them they are good Roman Catholics; but actually they are following Roman Catholic doctrine, which says in effect: "We believe we're saved by faith. Of course we do. But we believe we're saved not by faith alone but by faith *and* works." The leading tenet and motivating force of modernist theology also is righteousness by works, for the modernist believes that through self-culture, through social service and through the imitation of Christ, he can save himself by his own good works. This is the core of the social gospel. The modernist does not acknowledge that there is nothing good within him to be cultivated, but attempts to imitate Christ as an example. He is doomed to complete failure.

It is not in imitating Christ that we become righteous, but in entirely relinquishing self and letting Christ live out His life within us. "I am crucified with

Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me," said Paul. (Gal. 2:20)

This question of works has thrown up such a smoke-screen around the shining truth of righteousness by faith and has obscured the vision and warped the perspective of so many Christians that it is high time something were done to clear the atmosphere.

In the first place, there is abundant evidence in the Bible that the Christian must never under any circumstances consider that he is saved by faith *and* his own good works. This is at least implied in Exodus 20:25, where the Lord said to Moses, "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it." And in Lev. 19:19 we read, "Thou shalt not sow thy field with mingled seed."

Murray evidently had these texts in mind when he wrote, "Not only among the Galatians, but everywhere throughout the Church, there are to be found two classes of Christians. Some are content with the mingled life, half flesh and half spirit, half self-effort and half grace. Others are not content with this, but are seeking with their whole heart to know to the full what the deliverance from sin and what the abiding full power for a walk in God's presence is, which the New Covenant has brought and can give. God help us all to be satisfied with nothing else."¹

But we are not dependent on somewhat nebulous inferences for proof that we are saved by faith alone, for the Bible is full of plain statements which cannot be disputed. Paul is so anxious that we make no mistake on this point that in one epistle after another he emphatically repeats the thought that our righteousness is of God and not of our own good works. Thus he says in Romans 4:5: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness," and in Romans 11:6: "And if by grace, then is it no more of

¹ Andrew Murray, "The Two Covenants," 27

works: otherwise grace is no more grace."

To the Corinthians he wrote, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," (2 Cor. 4:7) and to the Hebrews, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." (Heb. 4:10)

Again, he wrote to Titus: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." (Titus 3:5-7)

Many seem to doubt that there is quite enough grace to go around. But God's grace is like the limitless ocean, abundant enough for all. Paul says we shall receive "abundance of grace and of the gift of righteousness." (Romans 5:17) The story is told of a woman who had been brought up in poverty and had never known what it was to have enough food to eat or sufficient clothing to keep warm. Someone took her on an excursion trip to see the ocean, and as she gazed for the first time on that endless expanse of water she said, "At last, here is something there's enough of!"

The Jews of Christ's time asked Him, "What shall we do, that we might work the works of God?" The answer that Jesus gave was unequivocal: "This is the work of God, that ye believe on him whom he hath sent." (John 6:28, 29)

A clear understanding of the question of God's work and our work can be assured if we will think of certain similes in this connection. If a man fills a vessel with water and carries it to others that they may quench their thirst, who carries the water, the man or the vessel? Could the vessel do anything of itself? Now Paul speaks of Christians as being "earthen vessels." If God fills them with the Water of Life that others may have their thirst quenched, who really provides the water?

Similarly, if a carpenter uses a saw to cut a board in two, who does the work,

the saw or the carpenter? How much work could the saw do if it were not in the hands of the carpenter? "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?" (Isa. 10:15) With simple clarity this illustrates the fact that we must be continually surrendered to God, never taking ourselves from His hand, that He may use us in His service. The more fully we yield ourselves to God, the more efficiently will He wield us as instruments in His service. With this in mind, Paul says, "Whereunto I also labour, *striving according to his working, which worketh in me mightily.*" (Col. 1:29)

We must conclude then, that the truly good works we do, whether for ourselves or for our neighbors, are not really of our own volition or of our own fabrication, but are entirely the result of the work of the Spirit of God on our hearts. For this reason Paul, when he said, "Work out your own salvation with fear and trembling," was quick to add, "For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2: 12, 13)

Carlstadt, the sixteenth century reformer, understood perfectly that whatever we do that is meritorious is the result of an influx of divine grace, and he summed up the matter by saying that God was the smith and our will the hammer with which He forged our salvation.

With characteristic vigor, Luther made it plain that his objection was not to good works as such, but to our attaching any saving value to them. "The Apostle does not say that works are objectionable, but to build one's hopes for righteousness on works is disastrous, for that makes Christ good for nothing."²

In the steam-engine we have a simple example of how God works in us and through us. The giant locomotive that stands on the tracks in a railroad yard is as impotent and powerless as a child's toy. Without steam, it is utterly incapable of even propelling itself along the tracks, much less pulling a long train of cars. But with steam it can haul incredible loads

² Luther, "Galatians," 198

tremendous distances. In a surprisingly similar fashion, the Christian, when empowered by the Spirit of God, can accomplish such works as would otherwise be impossible.

Andrew Murray sums up with unmistakable clarity the place of good works in the life of the surrendered Christian: "When the sinner, in coming to Christ, seeks to prepare himself by works, the voice of the Gospel sounds, 'Not of works.' When once in Christ, lest the flesh should

abuse the word, 'Not of works,' the Gospel lifts its voice as loud: 'Created in Christ Jesus *unto good works*'" (see Eph. 2: 9, 10). To the sinner out of Christ, works may be his greatest hindrance, keeping him from the union with the Saviour. To the believer in Christ, works are strength and blessing, for by them faith is made perfect (Jas. 2:22), the union with Christ is cemented, and the soul established and more deeply rooted in the love of God.²

² Andrew Murray, "Abide in Christ," 167, 168.

THE MOSS-COVERED IDOL

*I journeyed one day in the far distant region
of pagan lands that extend from West to East,
Where the name of the gods and the idols is legion,
and each second day through the year is a feast;
I came to a place where the shade was most pleasant,
Where a brook rippled over its pebbled incline,
And a burden-bent, simple-souled, toil-broken peasant
Bowed down to an idol that sat in a shrine,
A moss-covered idol that sat in a shrine.*

*And thus it had lodged there for decades unnumbered,
Unheeding the suppliant pleading for aid,
As if from its birth it unceasingly slumbered
While the blind devotee all his vows freely paid;
Not a sign had it given, not a word had it spoken,
In praise of good deeds, or in curses condign;
Not a word nor a nod, not a tear nor a token
From this moss-covered idol that sat in a shrine.*

*And yet through the years, all untaught and unknowing,
The peasant prayed on to the unheeding ear,
Tho faint grew the hope in his heart dimly glowing
That the idol would give to him comfort and cheer.
But the days of his pilgrimage soon will be ended,
His steps will grow feeble, his strength will decline,
While the ache in his heart will be left unattended
By the moss-covered idol that sits in the shrine.*

*O brothers, far over the ocean waves praying,
Will you open your heart to this suppliant's call?
Will you help him to-day, with no thoughtless delaying
To find in your Saviour a Saviour for all?
Send the Word, the glad Word that from death shall reprieve him;
Let the Light of the World in his heart brightly shine;
Will you tell him of Christ and the Gospel — or leave him
To the moss-covered idol that sits in the shrine?*

JOSEPH
TAYLOR





The **ROSARY MONTH**

by
W. M. Montaña

THERE EXISTS in the city of Lima, Peru, a Dominican monastery called the Monastery of the Most Holy Rosary. To the right of the main altar of the church there is an altar of special significance dedicated to the Virgin Mary of the Holy Rosary, whose image is enthroned above it.

The image of the Virgin is considered one of the most miraculous of its kind, according to the stories of devout panegyrists, and it was while the writer was a Dominican monk in this very monastery that the president of the nation, though a 32nd degree Mason, crowned her with a crown of gold and placed a golden scepter in her hand. It was said of this image that her cheeks would change color to indicate her delight or displeasure, yet I have seen a cleaning woman rouge her cheeks and have myself closely observed the ravages of termites in her wooden body. In fact, the body is nothing but a carcass held together with hundreds of nails, though arrayed in most expensive robes and bedecked with gold and silver.

The question that arose to plague me over and over again was quite logical: if the Virgin was possessed of such miraculous powers, why was she not able to preserve her own body from decay and from the humiliation of being destroyed

by the common termite? The answer was disturbing, if not shocking, and I found myself losing faith in the Blessed Virgin and the Holy Rosary.

Origin of the Rosary

The devotion to the Rosary, a non-liturgical form of prayer instituted by Leo XIII and thereafter commemorated in the month of October, was actually established by St. Dominic, who founded the Dominican Order around the year 1207. The disciples of Dominic relate that

"the mother of their master dreamed that she brought forth a dog, holding a burning torch in his mouth, wherewith he fired the world. Earthquakes and meteors announced his nativity to the earth and the air, and two or three suns and moons extraordinary were hung out for an illumination in heaven. The Virgin Mary received him in her arms as he sprung to birth. *When a sucking babe he regularly observed fast days, and would get out of bed and lie upon the ground as a penance.* His manhood was as portentous as his infancy . . . He used to be red-hot with divine love; sometimes blazing like a sun; sometimes glowing like a furnace; at times it blanched his garments, and imbued them with a glory resembling that of

Christ in the Transfiguration. Once it sprouted out six wings, like a seraph; and once the fervor of his piety made him sweat blood." (John Dowling, *The History of Romanism*, p. 325.)

About the year 1208, while he was busily preaching against the Albigensian heretics in the south of France,

"he went one evening into the little chapel of Notre Dame at Prouille. He was all but dejected for his words had no effect soever, it seemed, on the hard hearts of the heretics." (James J. Galvin, C. SS. R., *Our Lady and Daylight Saving*, p. 16.)

"... According to tradition, the lovely Queen of Heaven and Earth appeared to him holding a Rosary in her hand, taught him how to pray it, and instructed him to preach it to the world. These are her words telling the secret of its power: 'Introduce the Rosary devotion everywhere; teach it to the people and tell them that this devotion is most pleasing to my Divine Son as well as to me. By means of the Rosary devotion, virtue will flourish, vice will be destroyed, heresy will perish, and Divine graces will be obtained. The Rosary will be an inexhaustible fountain of every kind of blessing. I promise you that I will prove by many graces how pleasing this devotion is to me and how profitable to the faithful.'" (Rev. Patrick Peyton, C.S.C., *The Story of the Family Rosary*, p. 2.)

A story frequently recounted in Roman Catholic writings about the "father of the Rosary" tells of a vision St. Dominic had one morning before Matins. In this vision he was transported to heaven, where he saw the Lord with the Blessed Virgin at His right. Looking around, he discovered that among the priests in the presence of God, there was not one belonging to his Order. Deeply grieved, he cast himself down and wept bitterly.

Observing him, the Lord asked, "Do you wish to see your Order?"

"Yes, Lord," he replied, trembling.

"I have entrusted your religious to My Mother," was the reply. Then Mary un-

folded the sapphire mantle in which she was robed,

"spreading it out before his eyes. Its immensity seemed to cover all the heavens, and he there beheld a great number of his religious. Dominic cast himself to the ground, giving thanks to God and to the Queen of heaven." (*Under Mary's Mantle*, published by Benedictine Convent of Perpetual Adoration, Clyde, Missouri, pp. 56-57.)

Such is the story of St. Dominic, beloved of the Blessed Virgin, to whom the Rosary is dedicated.

What Is the Rosary?

But what is the Rosary? According to the 1954 *National Catholic Almanac* (p. 296), it is

"a form of prayer in honor of our Lady made up of a series of ten 'Hail Marys' or decades, each beginning with an 'Our Father' and ending with a 'Glory be to the Father.' The Apostles' Creed and the Hail, Holy Queen are also recited in the Rosary. The complete Rosary is made up of 15 decades. While reciting the prayers of each decade a person meditates on Mysteries of the Rosary, which commemorate events in the life of Mary and Christ . . . Rosary beads are used to aid in counting the prayers without distraction. Recitation of the Rosary is highly indulgenced."

In another Roman Catholic booklet published by the Benedictines, one writer quoted Father Faber, who "so beautifully said: 'The Holy Eucharist is the testament of Jesus, while the Rosary is the testament of Mary.'" (*The Mysteries of Mary*, p. 56.)

A popular form of non-liturgical prayer among Roman Catholics, the Rosary has a strong hold upon the faithful. Everyone has probably at one time or another seen Catholics mechanically tell their prayers upon their beads. However, the Rosary was not originated by the Roman Catholic Church.

"It is of the highest antiquity, and almost universally found among Pagan nations. The rosary was used as a sacred instrument among the ancient Mex-

icans. It is commonly employed among the Brahmins of Hindustan; and in the Hindoo sacred books reference is made to it again and again . . . In Thibet it has been used from time immemorial, and among all the millions in the East that adhere to the Buddhist faith . . . it is employed in China . . . In Asiatic Greece the rosary was commonly used, as may be seen from the image of the Ephesian Diana. In Pagan Rome the same appears to have been the case . . . Now, whatever might be the pretence, in the first instance, for the introduction

of such 'Rosaries' or 'Remembrancers,' the very idea of such a thing is thoroughly Pagan. It supposes that a certain number of prayers must be regularly gone over; it overlooks the grand demand which God makes for the heart, and leads those who use them to believe that form and routine are everything, and that 'they must be heard for their much speaking.'" (Rev. Alexander Hislop, *The Two Babylons*, pp. 187-188.)

Not only the origin, but the direct result of the Rosary and Mary worship is idolatry, a practice unequivocally condemned by God. The Decree of the Council of Trent declaring that *due honor and veneration* are to be shown to the image of the Virgin Mary is strikingly similar to Jeroboam's sin of making idols for Israel to worship, a sin abhorrent in the eyes of God.

The sin of idolatry is insidious in its growth. Be the Virgin Mary under the advocacy of the Rosary or under any other patronage, this total dependence on a creature exalted by the pen of the popes and the credulity of the people to a supernatural pre-eminence, can only serve to

draw people away from God and to transfer their entire trust to an imaginary source of divine power.

The True Worship

The Word of God is explicit in matters of worship. "Thou shalt have no other gods before me," is the first commandment, and the second is equally clear: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them . . ." (Exodus 20:3-5).

When tempted to false worship, Christ quoted Scripture as His best defense against the wiles of the Devil: "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matthew 4:10).

When talking to the woman of Samaria, Jesus said: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23).

He never sanctioned repetitious prayer, which is the essence of the Rosary. "But when ye

pray," He said in His most famous Sermon, "use not vain repetitions as the heathen do: for they think that they shall be heard for their much speaking." On the contrary, "when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6, 7). This is the true spirit of prayer.

Openly rebuking those who substituted human for divine precepts and labeling them as hypocrites, Christ said: "This people draweth nigh unto me with their mouth, and honoureth me with their lips;

ROSARY A DAY KEEPS WAR AWAY

ERIE, Pa. — (N C) — Archbishop John Mark Gannon, bishop of Erie, speaking at the 1,000th consecutive Rosary radio broadcast from St. Mark Seminary here, gave his listeners a motto for the prayer crusade:

"A Rosary a day keeps the war away."

The broadcasts began on Oct. 1, 1951. Archbishop Gannon said:

"It may well be that the beads of our Rosary, as they pass through our fingers in prayer one by one, will take the place of bullets passing through the hearts of our beloved boys—the GIs, the Marines, the sailors and aviators—in the unknown future." (*The Catholic Universe Bulletin*, July 16, 1954.)

but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matthew 15:8, 9).

The Scriptures clearly indicate that the fountain of grace is not in Mary but in Christ. What blindness not to discover the purpose of God in giving us not Mary but Christ to be our all!

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13).

"Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you" (John 16:23).

What could be plainer?

Let us focus our minds and set our hearts in Him of Whom Paul wrote: "For I determined not to know any thing among

you, save Jesus Christ, and Him crucified" (I Cor. 2:2).

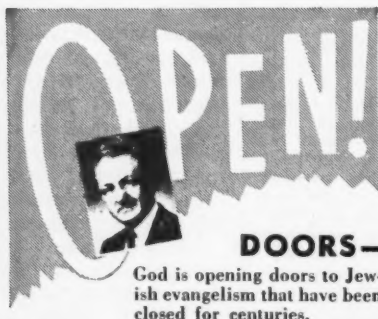
"Wherefore God also hath highly exalted Him, and given Him a name which is above every name:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

Peter himself was no less positive in his beliefs: "Neither is their salvation in any other," he confidently asserted: "For there is none other name under heaven given among men, whereby we must be saved."

Christ is the only Mediator between men and God. His own conclusive pronouncement to the world is: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).



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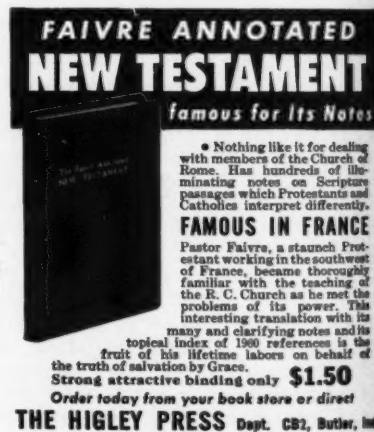
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By

REV. MARIANO RUGHI

From Rome to Christ



I believe that it is the will of God that we, who have been healed by the touch of Christ, should speak out and testify before the others. That was Christ's way, when He was on earth. He touched and changed men. These changed men He used, to touch and change others.

MY CONVERSION from Romanism to Christ was not just an act, but the result of a very long and painful process, which lasted several years; and this goes back to my college life in Assisi (Italy). At that time, I felt led to ask my professor how he could reconcile the practice of Pope Honorius with the official teaching of the church. My professor, in answering, said that this pope did teach the error, true, but he did not speak or teach as a pope, *i.e.*, "Ex Cathedra," but as a private theologian. The answer was far from being convincing, and I had to express my dissatisfaction. I wanted my doubts to be banished; but my professor tried to twist my words and read into them a desire, on my part, to uphold heretical teaching. Of course, I was shocked that heresy should have been mentioned in reply to a reasonable enquiry, as I had no thought of heresy in mind when putting the question to him. But there it is: Rome dislikes the questionings of an independent mind, and always discourages or suppresses them by the demand for blind belief and acceptance of the Roman dogma.

But God was awakening me to rise and prepare for my journey, though I did not realize it at that time. For it was during that period of anxiety that I began to be

greatly concerned as to the certainty and foreknowledge of eternal salvation.

Once more I could see how the church was contradicting itself, but I dared not say a word to anybody; and so for a time I went on fighting my doubts single-handed, till a day came when I, feeling so deeply concerned, had to speak to my Father Confessor. The reply came very quickly, a simple "Oh! my boy, these are temptations of the devil!" Thus you see how the church of Rome is trying to pervert the truth, for convictions of the Holy Spirit are attributed to the work of the devil. I was far from being convinced: I knew John 3:16, which I quoted to prove my doubts were founded on something, but soon I realized that mine had been a bold temerity, for my Father Confessor gave me a terrific lesson on humility and on blind obedience to the church—you notice to the church, not to the Lord Jesus Christ.

At this stage I must make a digression, though much to the point. By this time I had ceased to go regularly to the confessional, though I had never been an enthusiast for auricular confession, a practice which I observed more by an external compulsion than by an inner desire. At times I found it a real burden and, nearly always, a cruel torturing of conscience.

I want to stress this point, because one of the pet arguments of the Romanists in favor of auricular confession is the sense of comfort the penitent is promised to find by pouring his sins into the ear of the priest, whose absolution will remove the burden of sin and its guilt. I am quite prepared to admit that a kind of comfort may be found there; but how futile it is in effect and how brief in its duration! Surely it is nothing but the result of a passing emotion.

During my five years of priesthood in the church of Rome (five years may seem rather a comparatively short period; yet it was long enough for me to learn a good deal about confession and the confessional) I heard the confessions of a great many people: many I knew personally. In some of them there was sincerity and earnestness, which one could see through their anxiety and longing for freedom from that besetting sin or from that particular vice; and yet, week after week, these same people had to come back, much to their distress and grief, to confess the very same, often shameful and hated sin. "But why ought this to be so?" was the question of those anxious souls, and I, the Father Confessor, whose duty was to bring peace to them, could never give a convincing answer; nor could any other have done so in the same position.

Yet the priest will tell the penitent that he is lacking sincerity or that he is not fulfilling the required conditions for a valid confession, and because of that he has often to utter a threat to deny the sacramental absolution of those habitual sins. Here I leave it to you to imagine the awful effect this tyrannical method always causes in the minds of those thirsty and yet blind souls.

I cannot help thinking of that lovely incident in the life of Christ when He met with the Samaritan woman at Jacob's well. Indeed, here we have the answer to the thirsty souls who are continually deceived by being compelled to go to the priest for the quenching of their spiritual thirst. How true are the words of the Lord to this woman: "Jesus answered and said unto her, Whosoever drinketh of this water

shall thirst again." The Romish confessional is just like Jacob's well, whose water does satisfy, but only for a time. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13, 14).

Here is the true source of a lasting satisfaction, even our Lord Jesus Christ, Who knows the secret need of every sinner and for each has the living water. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." This invitation comes from the very heart of God; and no priest, no bishop, no pope in the church of Rome, will ever give anybody peace of heart which they themselves lack. Man remains thirsty, heavy laden and helpless until God satisfies him. Just as a stream or spring fills a well, so the gift of God brings blessing until we have all we need, even Eternal life: "but the water that I shall give him shall be in him a well of water springing up into everlasting life."

I suddenly felt an inward perplexity. The idea of giving up the vocation for the priesthood came into my mind, but I soon repelled it as a heinous temptation. I was doing my last year of theological studies, and was almost ready to receive ordination. I thought immediately of the family honor to consider, for in a Roman Catholic country having a priest in the family is a wonderful privilege and a great honor. I was thinking of my parents and friends, who were looking forward to seeing me as a priest celebrating mass. I know they were not very worthwhile thoughts, but, not knowing the Lord Jesus Christ as my Saviour and Lord, I felt weak and powerless in my convictions.

I had to go through my ordination, and thus it was that I became a priest. Sent to a parish as curate in charge, I started my ministry with zeal and enthusiasm, and soon scored even some successes by which my old doubts and perplexity were removed. But was this a sign of sound conviction, or rather the result of a passing emotion? In my parish work I felt a new atmosphere and different surroundings,

namely, a certain freedom, once denied during my college life. I took the liberty of reading the Bible and other books and literature forbidden by the church. As a parish priest, later on, I came into contact with many people and entered into religious discussion with them.

One day I received a shocking revelation during an intimate conversation with a Franciscan monk. I discovered he was going through the same painful experience about the assurance of salvation. I began to question myself: if this church of Rome is the true church of Christ, how is it that one of her best followers, one of her sons, a man of integrity and of strict life, is most doubtful about his salvation, dissatisfied with himself and suffering great spiritual perplexities? My doubts revived once more, and again I was in yet another spiritual crisis, but this time leading up to a climax. The reaction was that the mass, the confessional and other priestly duties became a terrible burden.

For a time I sought diversion in amusements. I found that I began to lose my sense of duty; much to my personal shame, I saw myself falling gradually lower into a worldly standard of life. What did I really need? I needed not diversion but cleansing, not excitement but spiritual repair, not amusement but Christ.

Was the church then ready to point me to this One who could take me out of this degenerate situation? No, Rome was there to apply canonical punishment, namely, a week's retreat in a monastery. But the cure was not adequate to the disease.

I was still alone, fighting what then appeared to be a lost battle, when one day a flash of Divine Light revealed the darkness of my soul. What was I to do? Finally I decided to leave the parish and my parents, and I went to Rome.

There was no fixed plan in my mind, nor had I any acquaintance in the city to whom I could turn for aid. Yet during my first day in Rome my search was rewarded by a casual discovery of a Methodist Episcopal church. I was able to contact the minister, to whom I opened my heart and presented my desperate situation; but soon I had to learn that leaving

the church of Rome was not as easy as I thought. The Lateran Treaty of 1929, with its fifth Article, paragraph 2, was the great obstacle, for it reads:

"In any case apostate priests, or those subject to censure, cannot be appointed or continued as teachers, or hold office or be employed as clerks where they are in immediate contact with the public."

That meant choosing between retiring from any kind of public life or leaving behind everything dear to me — parents, friends and country. The sacrifice required by the latter was terrific, but I was given strength to bear it and God opened the door in a most remarkable way.

The Methodist minister introduced me to Prof. E. Buonaiuti, an ex-Roman Catholic priest, who also as a result of the Lateran Treaty had to give up the "Cathedra" of Comparative Religions in the State University of Rome for being himself subject to canonical censure. He at once made contacts with Protestant societies in Switzerland, France, and Strasbourg, to find me an exit from Rome.

Weeks and months passed by, but there was no good prospect in sight, when at last God sent into the picture the Rev. M. Casella—another ex-priest, who was already working in a parish in Northern Ireland.

The "Priests' Protection Society" sent the lifeboat to rescue me. This enabled me to have a thorough training in the evangelical reformed doctrine by the Irish Church Missions and a course of study in Trinity College, Dublin. I take this opportunity of paying a tribute of deep gratitude toward the Priests' Protection Society for enabling me to come out of the darkness of Romanism into the light of the Gospel.

Of course it has cost me very much to leave my parents, my friends, my country and everything dear to me in Italy; but when I thought to obey the voice of God rather than the voice of the flesh and the world, all my hardships had been changed into sweetness, especially when I completed my spiritual journey from a sinful life to a personal knowledge of a living Christ.

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VATICAN TIME BOMB

IN A LAST-MINUTE SURPRISE COUP, the Vatican extended the long arm of its influence to defeat the adoption of the World Calendar proposal at the July meeting of the Economic and Social Council (ECOSOC) of the United Nations in Geneva.

In so doing it made a little noticed but highly significant claim. This claim should not pass unobserved by those who are interested in current developments.

The purpose of the meeting of ECOSOC at Geneva was to prepare recommendations for the meeting of the United Nations General Assembly in September.

In brief, the calendar proposal on the agenda of ECOSOC provided for the abandonment of the present Gregorian calendar and the adoption of a new World Calendar, which the United Nations is asked to put into use on January 1, 1956.

The proponents of the World Calendar aim to place their new arrangement of days and months into effect because they claim the present calendar is irregular, confusing, and highly inconvenient. These alleged drawbacks, strangely enough, have not been widely noticed. Consequently there has been no public demand for calendar change. No one except the revisionists themselves, it would seem, is greatly agitated about the matter or finds the present calendar particularly irksome.

But the crux of the controversy is that, in order to obtain its alleged regularity and greater convenience, the World Calendar would break the historic week and disrupt all its days—a change never effected in any calendar revision heretofore. This would set adrift the fixed days for worship of the world's great religions, Protestant, Catholic, Jewish, and Islamic, to wander through a wholly synthetic week.

Thus, days set apart for spe-

cial religious observance and considered sacred by the great religions of the world, would lose their commemorative character, and consequently their meaning. The first day of the week, for instance, known now as Sunday and observed by tens of millions of people in commemoration of the resurrection of our Lord on that day, would lose its commemorative significance, since that original fixed day, under the new calendar, would wander through the whole original week from Sunday to Saturday endlessly.

Prior to the meeting of ECOSOC, proponents of the World Calendar had confidently climbed out on a sturdy limb claiming Vatican support. But on the eve of the July meeting, the Vatican, primed for a little off-season pruning, issued a limb-losing statement declaring it does not support the project for calendar revision thus proposed.

At the same time the Vatican took pains to make clear in its news release, appearing in the *New York Times* of July 1, that it does not oppose all calendar reform. It stated its position clearly: when, in its opinion, the time arrives for calendar revision to be put into operation, it will need no help from other quarters but will propose the revision itself. It welcomes no suggestions or interference from others as to the form the revision shall take. The Vatican, in short, has a monopoly on time.

In this connection, it points out that the former change of the calendar in 1582 was made by the Roman Church on its own initiative, and the calendar adopted then was named after the reigning pope, Gregory. Consequently, the Vatican believes that calendar revision is its own prerogative, not that of outsiders, and that it should be brought about at a time Rome considers propitious and in the form



which the Church approves and sanctions. Time is, so to speak, a Catholic commodity, to be dispensed as Rome sees fit.

This is a significant claim. The arrangement of the calendar, its days, weeks, months, and years, is under church sovereignty. Others can keep hands off.

The implicit claim brings to mind the statement of the ancient prophecy in Daniel 7:25: "He shall think to change times and laws."

False Faith Grieves The Heart

I received your little booklet on "The Gift of Salvation" by Fr. Charles Chiniquy. I have read it over several times and the message has really stirred my soul. I used to be a Roman Catholic, but weak in faith. I thank my Lord that I came to know Jesus as my personal Saviour a little over 2 years ago and my husband also accepted Him. I have a son 23 years old living with us now who is a Roman Catholic, so we are not able to feed on God's word, like we want to. He has left home several times because of this. My soul is grieving most of the time because I love Him and also my son. In order to keep peace in the home we only read God's Word and listen to radio messages when he is not around. May God hear my prayers and bring my son unto Himself, that we may have the joy and peace that is in Christ Jesus, and be able to grow in the grace and knowledge of our Lord. It just breaks my heart to see him go to Mass every Sunday and confession. The rest of the week he spends with his church gang at dances and parties in the church. Please pray that God will deliver his soul. Will you kindly send me four of these booklets that I may give them to those that have the same problem. Enclosed you will find \$2.00 for a free will offering to be used for the Lord's ministry. May God make you a real blessing and use your Mission in an unusual and powerful way to win multitudes of souls for Christ. God bless you all that partake in His work.

Yours in Christ.

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JEW WHO HAVE CHOSEN THE CROSS



Rev. Jacob Peltz

It happened in Jerusalem last December. It was a "breath-taking event" in church history," said one missionary concerning this Jerusalem Conference of Hebrew Christians. "The foundation stone of a church of Hebrew Christians in Israel was laid" at this historic gathering of Jewish Believers in Christ. Another of our leaders said: "We are at the beginning of the New Acts of the Apostles in Israel!"

Jewish newspapers in Israel widely publicized this Jerusalem Conference when the Hebrew Christian Alliance of Israel was organized. Newspapers referred to the Hebrew Christians in Israel as: "Jews Who Have Chosen the Cross."

This dramatic incident aroused the fierce anger of enemies of the Gospel. Consequently, Hebrew Christians in Israel today live in an atmosphere of hate. Some of them have been ostracized, others have lost their employment, still others have even been beaten for the sake of their faith in the Lord Jesus Christ. For Hebrew Christians, the work of our Lord have tragic meaning today: "now shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

We must not allow the enemies of Christ to extinguish the witness of our Hebrew Christian movement in Israel. By your prayers and gifts you can help us to give spiritual care to Jewish converts, to provide food and shelter for those living in poverty and near starvation, to find employment for those who have lost their livelihood on confession of Christ. Please do send your gift at this time of urgency and great need.

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Conscientious Objectors Among Catholics

Two former aspirants to the priesthood, George A. Lillis and Arthur E. Duffy, have refused induction into the armed services for the reason that they were conscientious objectors, contending that their brand of Catholicism forbade them to take part in "unjust modern wars." Chief Justice Earl Warren, of the U.S. Supreme Court, refused to recognize their interpretation of modern warfare and consequently denied them bail and refused a stay of execution of sentence.

Ecumenism on an International Scale

An International Eucharistic Congress honoring the round wafer of the Roman Catholic mass, will be held in Rio de Janeiro, Brazil, in July, 1955. The Congresses, which are celebrated now every two years, are announced by the Pope, who declares two years in advance in what city the next Congress will be held. The first Congress took place in Lille, France, in 1881. Last year it convened in Barcelona, Spain.

Elaborate preparations are in progress for the forthcoming 36th Congress, which was heralded by a huge local celebration officially inaugurating the Eucharistic Year. The Congress itself is expected to attract many thousands of people from every country outside the Iron Curtain. Cardinal de Barras Camara of Rio is particularly solicitous of having citizens of the United States attend and was most enthusiastic to learn that Francis Cardinal Spellman, Archbishop of New York, has made plans to head a group of three hundred persons for the pilgrimage.

Survival of the Fittest

Countless individuals are up for canonization in Rome, Italy. The Congregation of Rites, with a Commission of Cardinals to examine the evidence, gathers regularly, to expedite matters as rapidly as possible.

Blessed John Southworth, an English Catholic martyr who was pastor of Westminster Cathedral, London, during Cromwell's reign, is being considered for elevation to sainthood. Although Southworth was hanged, drawn, and quartered exactly three hundred years ago, it is claimed that his body has been substantially preserved. The body has been publicly exposed in a glass casket.

Torches and Echoes

In Mexico, the Marian National Congress will take place from October 8 to October 12.

The opening of the Congress will be preceded by processions of young men of Catholic Action groups all over the country, carrying the so-called "torches of faith" along the highways—an echo of the recent torch processions in Europe. The town of Guadalupe will be the scene of the opening.

Slips that Don't Pass

Mayor Hynes of Boston has recently pointed out an alleged mistake in a caption on a news service photo from Rome, which described a picture of Archbishop Richard C. Cushing being received by Pope Pius XII. It was stated that Archbishop Cushing presented two envelopes to His Holiness containing money.

Mayor Hynes asserted that the envelopes actually contained a gift of beads and medals from the Pope to the Archbishop.

Ordinarily, the Pontiff does not distribute rosaries and medals in envelopes.

More "Converted Catholics"

Recently the United Lutheran Church in America has tabulated gains in its membership, the greater number leaving the Pope's ranks to embrace the creed of Luther. The survey lasted six years, 87.6% of pastors participating. Happy results have been achieved.

Dr. F. Eppling Reinartz reports that 3,726 of 4,253 member congregations of the United Lutheran Church submitted their list of gains and losses. He further stated that "of those respondents 1,017 reported that in 1952 they had received into membership one or more Roman Catholics for a total of 2,902, an average of almost eight per hundred answering congregations, while 2,709 reported no such accessions. One or more members were lost to the Roman Catholic Church by only 458 congregations for a total of 752, or about two losses per hundred answering congregations.

These sums go far to support the claim of the Christian Herald that a total of 4,144,366 Roman Catholics have become members of Protestant churches in the United States during the last ten years.

Vatican Rejects Socialist Proposal

Renato Sansone, Nenni's socialist member in the Italian Parliament, is preparing a plan for a "limited" form of divorce in Italy.

The plan comprises four points that encompass the cases in which divorce should be granted. Divorce is forbidden in Italy, but the Social-communists are trying to introduce it into the Italian legislation.

Sansone declared that a divorce should be given in the following cases: when either the husband or wife is imprisoned for homicide for twenty or more years; when the husband has attempted to murder the wife or vice versa; when the husband or wife has deserted the family for fifteen or more years; and when

the husband or wife has a serious mental illness which calls for commitment for ten or more years in an institution for mental diseases.

The OSSERVATORE ROMANO, official Vatican newspaper, has rejected Sansone's proposal, maintaining that, once the principle of divorce is established, it would be impossible to determine the limits that Sansone has in mind.

According to Canon Law, divorces in the perfect sense are proscribed. Marriages are declared null and void from the beginning on certain grounds, specified in the canonical legislation. They are not invalidated, but pronounced never to have been valid marriages. This is not a divorce, according to the legal parlance of the Catholic Church.

World Sodalists to Study Marian "Magna Charta"

Last September, Sodalists and members of Marian congregations from some 60 countries met in Rome in a world gathering aimed at putting into "universal realization" Pius XII's apostolic constitution *Bis Saeculari*, hailed as the "Magna Charta of Marian congregations."

The constitution, dated September 27, 1948, was intended "to declare ratified and solemnly to confirm the privileges and great favors which in the course of almost four centuries" have been bestowed on sodalities (i.e., societies) of Mary. Apostolic constitutions are issued immediately by the Pope and are official and solemn documents, whereby laws of the Catholic Church are enacted and promulgated.

Roman Catholic Church Fined on Gambling Charge

On July 4th of the current year, St. Mary's church, Pulaski, Wisconsin, was found operating dice, bingo, ball-rolling games, and numbers jars, contrary to State gambling laws. The church was warned several times in the past, but failed to heed the warnings. As a result, the arm of the civil law interfered, putting the law-breakers in their places. After a fine of \$100 was paid, the judge ordered all the gambling equipment to be burned in the courthouse furnace.

K. of C. Expand Printing Facilities

Not long ago Mr. Luke E. Harte, Supreme Knight of the Knights of Columbus, announced plans for the purchase of new property and an immense building to expand printing operations. Property was purchased from the New Haven Railroad for \$65,000, and a building for \$400,000 will be erected thereon. In November, the COLUMBIA MAGAZINE, official organ of the K. of C., will appear in new vesture, format of our national news magazines. New Haven, Connecticut, is the headquarters of the K. of C. All future propaganda will be directed from there.

Spain Sets Up Anti-Protestant Office

Following a letter received from a Catholic Spanish Bishop, a Secretariate for the Preservation of the Faith was established in Barcelona, Spain, with the avowed purpose of repressing Protestant propaganda.

Fears were injected into certain Catholic circles because Evangelical Christians were starting to secure a foothold in various localities in Spain. The Bishop declared that "it is one thing for us Catholics to refrain from molesting Protestants on account of their beliefs, but it is another matter when they molest Catholics with the object of separating them from the Church."

Roman Catholic Church in New Jersey First to Open Bingo

Fast in the wake of overwhelming approbation of bingo and raffles by the New Jersey voters in local option balloting on April 20, over 300 organizations applied for licenses to run the above-mentioned game of chance.

It is significant that the first group to secure a license was the Catholic Parish of Our Lady of Mt. Virgin in Garfield. Less than twenty-four hours after the closing of the polls this church held the first legal bingo game in New Jersey since 1945.

Catholic Party Tops Dutch Poll

The Catholics and the Socialists emerged as the two major parties in the election for members of the Upper Chamber of Parliament in Holland on April 21. The Catholic People's party is now Holland's largest political party.

Roman Catholic Control in Labor Unions

In recent years a great deal of fervent activity has been transpiring among various priests and groups of priests to control various Union "locals," and to align them with the Catholic Guilds.

At the beginning of July, representatives of nine Catholic Guilds for the Blind throughout the United States gathered in Pittsburgh, Pennsylvania, in order to form a nation-wide organization of Catholic workers among the blind folks. The result was the institution of the American Association of Catholic Workers for the Blind.

American Federation of Labor Local 614 in the insane asylum at St. Peter, Minnesota, is run by a Catholic priest, the Rev. Albert B. Blatz. His aim is to sign up all the 400 potential members at the institution.

Emulating hundreds of Catholic Labor Schools all over the country, the Catholics of Brooklyn and Long Island, six years ago this month, opened seven regional Catholic Labor Schools. These schools are the source of trained leaders who are rapidly bringing all the labor unions under the control of the ACTU — Association of Catholic Trade Unionists.



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priests in the United States who are still active in the priesthood. Only time will show the result of this evangelistic effort. The ministry of our Information Center is also on an international plane, and the former priests on our staff continue to travel about the country presenting their testimonies and messages. We must widen our vision and broaden our endeavors, and we trust you will stand behind us as we go forward in this battle for truth and the winning of souls.

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